

Concerning the

True Baptism AND THE FALSE

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By G. Fox

THIS is for all the Priests, Prelates and Prelatines in Christendom, that say, *The Scriptures are your Rule for your Doctrines, Faith, Life and Practice*; who doth in brand the People of God, which you in iron call names, and say, *That they deny the Scriptures, etc., and the Ordinances of God and Christ*; which is false.

But let us see, whether you do speak truly in saying, *The Scriptures are your Rule for your Doctrines, Faith and Practice*, etc., and whether that which you call an Ordinance of God and Christ (which you say the *Quakers* do deny) be not an Ordinance, and Doctrine and Practice of your own Inventions, and not of God and Christ; witness the *Ye* make it good by the Scriptures of the Old and New Testa-

ment, or the *Testament*; you will confess, were Noble who
(gathered)

searched the Scriptures daily, to see if those things were so, which the Apostles preached, *Act 17. 11.* For the Apostle said, *He believed all things which were written in the Law and the Prophets, Act 24.* And what, must not we be as noble as the *Bereans*, to search the Scriptures both of the Old and New Testament, to see if those Doctrines and Ordinances (as you call them) be found written and expressed in the Scriptures? and they not being found in the Scriptures of the Old and New Testament, as we shall prove hereafter, that these your Doctrines, Ordinances and Practices, are neither according to the New Testament nor the Old; then how can we follow you?

Concerning your Sprinkling of Infants, and your Fonts, and your signing them with the Sign of the Cross, and your Godfathers, and God-Fathers, and God-Mothers, &c. These things you cannot prove in all the Scriptures of the Old and New Testament, who say, *The Scriptures are your Rule for these things.* But let us see if the *Quakers* do not own and walk according to the Scriptures more than you, who cannot make these things good by Scripture.

Genesis 5. In the day when God created Adam and Eve, he blessed them, and called their Name Adam.

So here God, that made Man and Woman, gave the Name to *Adam*.

And you do not read, that there was any God-fathers and God-mothers then: it was not like; for he was the first Man, and *Eve* the first Woman.

And *Adam* said, *This is Bone of my Bones, and Flesh of my Flesh; she shall be called Woman, because she was taken out of Man; and she became his Wife.*

And again, *Adam* called his Wife's Name *Eve*, because she was the Mother of all Living.

Now prove that *Adam* did sprinkle his Wife with Water when he named her, or signed her with the Sign of the Cross.

And did not *Adam* and *Eve* give Names to *Cain* and *Abel* without God-Fathers and God-Mothers, and sprinkling them

them with Water, and signing them with the sign of the Cross ;
And *Cain* begat a Son, and called his Name *Enoch* ; had
he God-fathers and God-mothers ? or did he sprinkle him
with Water, or sign him with the sign of the Cross ?

And *Adam* had another Son, and *Eve* called him *Seth* ;
For (said she) *God hath appointed me another Son instead of Abel*,

And *Seth* had a Son, and called his Name *Enos*, Gen. 4.

Now let all the Priests & Professors in Christendom prove
that these had God-fathers, and God-mothers, and Godfathers,
and that they sprinkled them with Water, and had Fonts, or
signed them with the sign of the Cross ; or any of them in
the Old World, though they were gone after Bad Marriages
and their hearts inclined to Wickedness continually ; so the
Wicked did not practice these things that we read of, nor
them that were Good.

And *Lamech* begot a Son, and called him *Noah* ; and *Noah*
had three Sons, and called them *Shem*, *Ham* and *Japhet* : and
then after the Flood till *Abraham*'s time, Gen. 11. where did
ever any sprinkle their Children with Water, and sign them
with the sign of the Cross, or had God-fathers and God-mo-
thers, or Godfathers and Fonts ? prove this practice by plain Scrip-
ture, who say, *It is your Rule*.

And the Lord said to *Hagar*, *Thou art with Child, and thou
shalt call his Name Ishmael, because the Lord hath heard thy
Afflictions* : and *Abraham* called his Name *Ishmael*.

And God said unto *Abraham*, *Thy Name shall be called A-
bram* ; and thy Wife *Sarai*, shall be called *Sarah*, Gen. 16, 17.

And *Abraham* had a Son, and he called his Name *Isaac*.

Now here you may see the Lord did give Names, and the Fa-
ther and Mother did give Names to Children, without a Priest
sprinkling them, or God-fathers and God-mothers, and without
Fonts, or signing them with the sign of the Cross.

And *Isaac* had two Sons, and they called their Names *Esau*
and *Jacob*.

And *Abraham* had many Children by *Keturah*, Gen. 25,
and you read no Scripture that there was any Priest to sprinkle

shew with Water, or sign them with the sign of the Cross, or
God-fathers or God-mothers.

And *Lot's* two Daughters bare two Sons, and they called
one of them *Mosab*, and the other *Ben-ammi*. But here is no
mention of a Priest sprinkling of them, nor Gossips, nor
God-fathers, nor God-mothers, nor signing them with the
sign of the Cross, *Gen. 19. 37, 38.*

And *Jacob* had twelve Sons and a Daughter, and you may
see how *Leah* and *Rachel* gave Names to the most of them,
Gen. 29, & 30. Chapters, without a Priest sprinkling of them
with Water, and without God-fathers and God-mothers,
and Gossips, and Commothers, and Fonts, and signing them
with the Sign of the Cross. Yet *Jacob* saw Christ, and pro-
phesied of him, and said, *The Scepter should not depart from Ju-
dah, nor a Law-giver from between his Feet till Shiloh come.*

And *Judah* had Children, and his Wife called one *Er*, and
another *Onan*, and another *Shelab*, *Gen. 38.* So you see how
that sometimes the Wife named the Children, and sometimes
the Man, without a Priest sprinkling of them with Water, or
Fonts, or God-fathers and God-mothers, or signing them, &c.

And *Joseph* had two Sons in *Egypt*, and he called one *Be-
nasseb*, and the other *Ephraim*, *Gen. 41.* But no sprinkling
with Water by a Priest, nor God-fathers nor God-mothers,
nor Gossips, nor Commothers, nor Fonts, nor signing them
with the sign of the Cross.

And *Pharaoh's* Daughter she call'd the *Hebrew* Child *Moses*,
because she drew him out of the Water: Here was no Priest
to sprinkle him, nor God-fathers nor God-mothers, nor sign-
ing him with the sign of the Cross, though she was an *E-
gyptian*.

And *Moses* had a Son, and he called his Name *Gershom*; here
was no Priest to sprinkle him, nor God-fathers nor God-mo-
thers, nor signing, &c. *Exod. 2.*

And all the time that the Children of *Israel* were in *E-
gypt*, and all the time they were in the Wilderness, and all
the time until Christ, you never read that any Priest
sprinkled

called their Children by the Name of *God-fathers* or *God-mothers*, and *Gossips* or *Commothers*, or that they signed them with the sign of the Cross.

And *Manoah's* Wife bare a Son, and called his Name *Sampson*, *Judg. 13.*

And *Hannah* bare a Son, and called his Name *Samuel*, because, said she, *I have asked him of the Lord*, *1 Sam. 1.*

And *Phineas's* Wife bare a Son, and she called his Name *Ichabod*, saying, *The Glory of the Lord is departed from Israel*, *1 Sam. 4.*

And *Ruth* bare a Son, and the Women her Neighbours gave him a Name, and called him *Obed*; and *Obed* begat *Jes*, and *Jes* begat *David*, *Ruth 4.* And you cannot prove by Scripture, that any of all these had a Font and a Priest to sprinkle them with Water, or sign any of them with the sign of the Cross, or that they had *Gossips* or *Commothers*, or *God-fathers* or *God-mothers*, that did promise and vow, *that they should forsake the Devil and all his Works.*

And *Bath-sheba* *David's* Wife bare a Son, and he called his Name *Solomon*, and the Lord loved him, *2 Sam. 12.*

And the Wife of *Machir* bare a Son, and she called his Name *Perez*, *1 Chron. 7.* And many others you may see in this Chapter, how they named them; without a Priest sprinkling of them with Water, and without *God-fathers* and *God-mothers*, &c.

And the Mother of *Jabez* gave him the Name *Jabez*, because, said she, *I bare him with Sorrow*, *1 Chron. 4.* So here the Mother Named him without a Priest sprinkling of him, or *God-fathers*, or *God-mothers*, or *Forts*, or *Gossips*.

And *Hosea* had Sons and a Daughter, and the Lord told him what he should call them, *Hos. 1.* But here is no mention of a Priest sprinkling them with Water, nor *God-fathers*, nor *God-mothers*, &c.

And *Isaiah* went to the Prophets, and she bare a Son, and the Lord said they should call his Name *Mahershalalhashbaz*; and before the Child should have knowledge to cry

My

... Father and Mother, the Riches of Damascus and
the Spoil of Israel should be taken away, 1/4.8. But here
the Lord speaks nothing of a Priest sprinkling him with Water,
nor of God-fathers and God-mothers, &c.

And the Angel said to Zacharias, *Thy Wife shall bear a Son,
and thou shalt call his Name John*, Luke 1. But the Angel
saith nothing of a Priest to sprinkle him, nor God-fathers, nor
God-mothers, &c.

And the Angel said unto Mary, *Ibou shalt bring forth a Son,
and shalt call his Name Jesus; for he shall save his People from
their Sins. Behold a Virgin shall be with Child, and shall bring
forth a Son, and they shall call his Name Emanuel*, which being
interpreted is God with us, Isa. 7. Mat. 1. But here the
Lord and his Angel doth not say, that a Priest should sprinkle
him at the Font, and sign him with the sign of the Cross, nor
that they should have God-fathers and God-mothers, and
they should promise and vow, that he should forsake the
Devil and all his Works; neither do you read of any such things
practised in the Apostles dayes.

And now you that say, *The Scriptures are your Rule for your
Faith, Doctrine and Practice; prove your Practice herein by
Scripture, your sprinkling of Infants, and signing them with
the sign of the Cross, or that they had God-fathers, or God-
mothers, or Godfathers, from Genesis to the Revelations.* Make these
things good by Scriptures, which you call an Ordinance of
Christ; but if you cannot, then be not angry with us, that
we follow not you in these things, which you cannot make good
by Scripture: and acknowledge your Error, who say, that the
Scriptures are your Rule for that which you cannot make good
by Scripture: For we, like the noble Bereans, do search the
Scriptures, and do find that your Practice and Doctrine herein
is neither according to the Old nor New Testament, and
therefore we cannot follow you. But now do not say, that we
deny the Baptism of Christ Jesus, into the Name of the Father,
Son and Holy Ghost.

*There is one Lord, one Faith, one Baptism, which we own,
as the Apostles and primitive Christians did, Ephes. 4.*

And

And in Cor. 2. 12. *Particulars may be seen in the 12th Chapter of Cor. 2.* before there be a rising with Christ. And as saith the Apostle, *So many of us as were baptized into Christ, were baptized into his Death; therefore we are buried with him by baptism into Death, that like as Christ was raised from the Dead by the Glory of the Father, even so we also should walk in Newness of Life: For if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection.* Rom. 6.

For they that are Baptized into Christ, have part on Christ: For by one Spirit are we all Baptized into one Body, whether Jews or Gentiles, Bond or Free; and have been made all to drink into one Spirit by this one Baptism, 1 Cor. 12.

And this is the Baptism of Christ with his Spirit, Fire and Holy Ghost, &c. which the Saints owned, and witnessed to Christ's Baptism, and saw the decreasing of John's; and were not to touch nor taste of the Commandments, Doctrines or Ordinances of Men.

For Christ said unto the Jews, *In Vain do they worship me, teaching for Doctrines the Commandments of Men,* Mat. 15. 9.

So see and examine, if this hath not been your own Condition, like the Jews: For your several sorts of Crossings and Sprinklings, and Washings with outward Water, that is used in Christendom by the Priests, which they call Baptism, doth not bring their People into one Body, nor to drink into one Spirit, as Christ's Baptism with his Spirit doth: Honour and Praise to God through Christ Jesus forever, *Amen.*

The 1st of the 9th
Moneth, 1676.

G. F.

THE END.